WESTERN LUMINARY

And Presbyterian Advocate.

NO 38.---VOL. VII. LEXINGTON, KY. WEDNESDAY, MARCH 23, 1831. WHOLE NO. 350.

THIS PAPER
Is published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

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LUMINARY & ADVOCATE.

LEXINGTON, MARCH 23, 1831.

From the Western Luminary, October 13.

A WESTERN GENERAL ASSEMBLY.

There seems to be abroad in our land a rage for innovation of all kinds—civil, political, and ecclesiastical. Frances Wright, and Owen are advocating the abolition of the marriage ceremony—Thomas Skidmore and Co. are urging upon us agrarianism, or the forcible division of the property of the rich among the poor—Cooper, McDuffie, and others are stirring up the South to a seperation from the Union—and we find among ourselves some who are pleading for a division of the General Assembly.

The advocates of each of these projects have something to advance in its favor. But when we hear them all, we cannot help being struck with the fact, that the arguments for all their *very different* projects, rest on *one* and the *same grand principle*. The principle is simply this: We must alter every institution in which we can detect any evils. They find that the institutions, towards which they have severally directed their attention, though good, are defective—they do not accomplish every thing they could desire, they therefore wish to change them.

But as long as men continue imperfect, all their institutions must be more or less defective: for, though perfect in theory, when managed by imperfect beings, they must in operation partake of the defects of their managers. The fact, then, that *objections* can be raised against an institution, confessedly highly useful, is a feeble argument in favor of altering it. The evils existing in it should be clearly seen to be *very great*, and the change proposed to be one of *great* and *manifest* utility, before we should consent to crush or derange an institution sanctioned by time, and hallowed by blessings.

In the organization of the General Assembly was laid before our General Assembly, we cannot see any such evils as, at present, call loudly for reform: nor can we help seeing, in the proposed reform, disadvantages more serious than those it is intended to remove.

This project of a Western General Assembly at its last session, and was negatived almost unanimously. We supposed it had been entirely abandoned by the few who advocated it. But we are not now sure that this is the case. A piece, in favor of this plan, has appeared in one of the recent numbers of the Calvinistic Magazine, under the signature of "G." and as many of our brethren will see the arguments of this writer, it may be well for us to exhibit a hasty and brief examination of their worth, and then glance at the important advantages secured by the preservation of our union.

G. states six advantages as likely to be gained by the creation of a Western Assembly.—Let us consider them.

1. "It would bring the Western churches together by their representatives, promote their acquaintance with each other, and thus strengthen the ties of friendship and affection." This unquestionably would be an advantage. If we had an Assembly in the West, more of our representatives would meet together, than we now see crossing the mountains. But the increased attendance would not be as great as perhaps this writer imagines. There was scarcely a presbytery unrepresented last year in the assembly. So that some representatives from every Presbytery do meet together. And if we had an Assembly in our valley, it admits of considerable doubt whether we would see *many* more of our representative together. For they would not have so great a desire to visit our little Assembly, as they now have to visit the great Assembly, where all "our tribes go up." It is, indeed, a shorter distance from Tennessee to Cincinnati, than from Tennessee to Philadelphia; but we would, without fear, hazard the prediction, that, if a Western Assembly were organized to meet in Cincinnati, there would be annually found few more representatives from Tennessee in Cincinnati, than are now found in Philadelphia. By the excision of the Eastern Churches, the interest of the Assembly would be fearfully decreased: and the diminution of interest would appear to many of our brethren quite equal to the diminution of distance.

Besides, if it be important for the interests of religion in the *West*, that the representatives of our Western Churches should mingle together; is it not also as important for the interests of religion in the *whole of our land*, that representatives of *both East and West* should intermingle? Our country is a *unit* now, and we hope it will ever so continue—her *religious* interests are one, as well as her *political*.

2. "Another benefit that would result from the organization of a Western General Assembly is, that the elders of the churches in the West could attend this judicatory." The same reason, which would operate to prevent a greatly increased attendence of ministers, would operate, and still more trongly, in the case of elders.

Before the writer proposed this benefit he should have examined the minutes of the Assembly, and learned how small is the attendance of elders even from the Eastern churches to the great Assembly of our whole church. There are few elders, except from the vicinity of Philadelphia. Three Synods, all within one day's journey from Philadelphia, send the majority of the elders who appear in the Assembly; and so, in the West there would be few, except from the vicinity of Cincinnati.

3. "What important benefits would be imparted to our growing cities by the meetings of such a body." It is well known to all of us who have ever conversed with the Philadelphia pastors, that they do not consider their churches as experiencing much benefit from the Assembly's sessions—not near as much as from the session of a Synod. We could give *reasons* for this; at present, it is sufficient to state the *fact*.

Further, if there were benefits accruing from a General Assembly to the city in which its sessions are held; these could be a lure to no city among us but *one*. We all know that a general Assembly cannot be a peregrinating body—the plan of making it so was tried, and failed: and we all know *the city*, where, from a varity of combined causes, it would inevitably be located.

4. "The wants of the West, and the assistance it demands from the East, would in that case be ascertained, and presented in one embodied, and soul-stirring view." In the last Assembly there were for this valley about 40 ministers. If this number, assembled from every part of our valley, and thoroughly acquainted with its wants, could not make a fair and strong representation of these wants, we would despair of seeing it done by a few Eastern delegates, visiting us for a few weeks, and returning to report our condition.

5. "The business of our churches could then be all attended to in our higher judicatories, without detaining brethren too long from their several charges." The Assembly always finish all the business that comes before them, and their session never continues three weeks. We have never known the management of any business declined by the Assembly, on the plea of want of time; unless it be, the minutes supervision and direction of a few small and local theological seminaries. Over such seminaries the Assembly has never refused to exercise a general supervision and controul; and this is all that is desirable. If it should undertake the full management, the interests of these local institutions could not be as well secured as they would be by Synodical supervision and management. Auburn seminary flourishes, and Hampden Sydney flourishes: these are under the care of Synods. And we will feel quite satisfied if the Western Seminary, located at Pittsburgh, and under the Assembly's care, flourish as rapidly and as vigorously as these have done.

Surely our Presbyterian republic has not yet grown too unwieldly to be governed by a single council. Its bulk is not yet so great, that it needs to be split; its business is not yet so accumulated, that it needs to be divided.

6. "The organization of a Western Assembly would have a happy tendency to allay the discontents and heart-burnings that have been long and widely felt, on account of the *undue influence* that one portion of the church has had for many years in our General Assembly." The complaint of *undue influence*, is *now* advanced against the *Synod of Philadelphia*, because its proximity enables it to send to the Assembly a fuller delegation than other Synods. But if we had a Western Assembly located at Cincinnati, would not the complaint of *undue influence then* be urged, and with as much propriety, against *the Synod of Cincinnati!*

These are the advantages about to accrue from the creation of a Western Assembly. Let us now see some of its disadvantages.

1. The strength of the Presbyterian church would be weakened by this division. The Presbyterian church is now a great confederation, like the republic under whose civil protection we repose. Every new state added to our civil confederation, increases the power of our country; and so, every new congregation we organize, increases the power of our church.—Divide the states, and you weaken our country; divide the General Assembly, and you weaken our church. How glorious a sight will it soon be, to behold brethren from the shores of the Atlantic, from the banks of the Mississippi, and from the skirts of the Rocky Mountains, assembling in one body, to hold sweet converse, and take sweet counsel together, for the interests of our widely spread Zion. How potent will be the influence of a church, thus extended in the sphere of her operations, and thus consolidated in the unity of her counsels. Now, shall we for local jealousies, or for temporary inconvenience, determine that this vision of glory shall not bless our eyes? Shall we determine to be a divided and a weakened people?

2. This division of our counsels would tend to produce diversity of sentiment. I do not fear any thing more than slight diversity of sentiment: but the history of the church not only in past, but even present times, teaches that trifling discrepancies, in either discipline or doctrine, can prevent even evangelical churches, from a cordial and effective co-oporation. Why does not the Dutch Reformed Church of our country, unite with us closely and paternally? Why do her children form their independent societies, and refuse their co-operation in those great benevolent associations, so catholic in their principles, and so extensively useful in their operations? The doctrine and government of this church are, with some minute discrepancies, the very same with our own:—they are both Presbyterians and Calvinists. They do not co-operate with us, because they possess an *independent organization*. The *unity of our faith* is not found sufficient to unite us in *action*. *Unity of action* will only result from *unity of organization*. Independent bodies will make many discrepant decisions, and introduce many discordant practices; and though these discrepancies may respect trivial matters, yet they will produce jealousies and prejudices which will soon increase, until they shall rise like a mountain barrier to *sunder* those, who in all important opinions, and feelings, and practices are but *one*.

"If the measure proposed were to *divide* the Presbyterian church in the United States," says G. "I should reject it with the most determined opposition." And again, "under the great head of the church we are held together by a *union of sentiment*." I believe with G., that we are held together by a *union of sentiment*, and I believe that he would most strenuously oppose a plan, which he thought would produce a division. And now I would ask him calmly to consider whether it is not at least *probable* that there would be as much diversity of sentiment produced, in the course of twenty years, between two independant General Assemblies, as there now exists between our General Assembly and the Dutch Reformed Synod? *Union of faith* and *union of sentiment*, let it be remembered, are *very different things*. The former can only be destroyed by the introduction of heresies; but suspicions, and jealousies, and slight disaffection are sufficient to destroy the latter. If then it be true, as this writer himself states, that union of sentiment alone binds together the Presbyterian church as a whole, and if it be *only probable*, that this union of sentiment will be impaired, and at length, in a great measure destroyed, by a division of the General Assembly; is not such a division to be feared and shunned, as the forerunner of the division of our beloved church?

3. There are considerable personal advantages derived by our Western brethren, from an occasional visit to the East; and these would be lost by a division of the Assembly. There were not a few of the representatives from the West, in the General Assembly last year, who voted against even the temporary removal of the Assembly to the West. These, too, were not Eastern brethren who had removed to the West, but natives of the valley of the Mississippi. One of the Editors of the Calvinistic Magazine stated, on the floor of the Assembly, that he would prefer travelling a greater distance than he had come, and defraying his own expenses, to being deprived of the pleasure and profit, he had received from his visit to the East. And I suppose all the Western members in the house felt, in a greater or less degree, the force of the remark, and sympathised with the feelings which prompted its utterance. The sources of this advantage and pleasure, we need not consume time in pointing out. We would merely refer to the present superiority of the Literary and Theological Institutions of the East, to the great and numerous benevolent societies, to the spirit of liberality there diffused abroad. It must be profitable and pleasant to mingle in scenes where such things may be observed, and where they may produce their impression upon us. Until we have such things in higher perfection among ourselves, (and we are happy to see them rapidly advancing) these advantages will be a compensation to our churches, for the loss of ministerial labor, and the expenditures involved in sending their representatives to the great Assembly.

4. If the work of division be commenced we will have more than two Assemblies. What great natural barriers exist in our country by which we can divide the church into two distinct bodies? To which segment of the church would the greater part of the South belong? Would not the same reasons prompt to a Southern Assembly, which are now urged in favour of a Western? And in the course of another century, when our population has extended, and become dense, as far as to the head waters of the Mississippi, would not the same reasons prompt to *a new division even of our Western Assembly?* Division as well as strife is like the letting out of waters, and had better never be meddled with.

The growth and prosperity of our church has been almost unparalleled, and affords matter of heartfelt thanksgiving to all who love the cause of Christ, and desire the welfare of man. There has never been a period of its existence when its prospects have been as bright and its advancement as rapid, as within the last few years. Greater exertions are now making to extend and strengthen it, than have ever yet been put forth; greater harmony now prevails in its councils than has for years been witnessed; a more active and devoted spirit is developing itself among its members than has ever yet been manifested. Surely then, this is not the time for trying a measure of *at least doubtful operation*—a measure which *can* be attended at best with but *trivial advantage*—a measure whose only effect, we have reason to apprehend, will be to divide and cripple its energies. It is a great part of wisdom to know when we are doing well, and to rest satisfied. Our prosperity is greater than we could have anticipated; let us continue that organization by which it has been thus advanced, and which promises to perpetuate it.

Our Eastern brethren are at present doing much for us—more than we could have asked, more than we could have reasonably expected. Why then should we separate from them? Why should we interpose an obstacle, which might check the flow of their kindness and their bounty, towards the destitute and the perishing of our valley?

If it be our desire to have an Assembly which shall not be so distant from our remote churches, let us wait patiently a few years, and this object will be peaceably and easily gained. Now our congregations in this valley do not constitute the third part of our church; but if they increase as they have done, they will soon constitute its bulk. Many of us will probably see the day when some point in the West will be recognized as the centre of population to the Presbyterians of the Union. When this day arrives, no local feelings, we are persuaded, will prevent the removal of the Assembly to that point, where the interest of the whole will demand its location. In that day, we are persuaded, that even those from whom the tabernacle shall depart, will rejoice that the borders of Israel have been so extended that they are left in the extremities of her land. Until that day shall arrive, let not Reuben and Gad and the half tribe of Manasseh repine at their distance from the place, where their brethren all assemble—"where the tribes go up, the tribes of the Lord, unto the testimony of Israel."

J. C. Y.

LETTERS ON POPERY.--NO. VII.

Malta, Aug. 9, 1830.

To the Editors of the New York Observer.

GENTLEMEN—Besides those prominent features which we have already noticed in the Roman Catholic religion, there are others also not less worthy of our attention. To a stranger, unacquainted with the nature of this religion, it would seem surprising and perhaps unaccountable, if he were informed that the most abandoned part of society is found in the mass-house, as frequently as the most devout. Whether this can be satisfactorily accounted for or not, still it is a notorious fact, especially in this Island. The inmates of the most infamous houses may be constantly seen upon their knees with the crowd, in what they call the church. Those who are well acquainted with the genius of popery, will be at no loss to account for so strange a fact. According to her dogmas, lying, stealing, lewdness, and adultery are sins, which oppose fewer impediments in the way to paradise, than neglecting the commandments and ceremonies of the church: and on this account the people dread the consequences of disobeying or neglecting these much more than any thing else. If they listen with some tolerable show of devotion to the voice of the church, they feel that they have little to fear, though they may have outraged all the laws of God, *which were written and engraven in stones.*

The greatest transgressors hear in the mass-house little or nothing that is adapted to disturb their consciences. If the Gospel were plainly and faithfully preached there, such a broad light would shine that evil-doers would hate it and be careful to avoid it, lest their deeds should be reproved. But no such thing can happen. Preaching is no part of the ordinary ministrations of the mass-house, and there are hundreds and thousands of priests, who never attempt to preach during the whole course of their lives. The public prayers are all recited in a foreign language, and the people come together, not to be instructed, but to hear a priest *piping and harping* in an unknown and barbarous tongue. He is a barbarian to them, and they are barbarians to him.—They never hear in their own language, the word of God, which is sharper than any two-edged sword piercing to the dividing assunder of the soul and spirit, and on this account the most guilty may repair to the mass-house without any apprehension that they shall there be *convinced of all, and judged of all, and have the secrets of their hearts made manifest.* Conscience finds a quietus, but meets with no accuser there. Having discharged the duty of being present at mass, the people are taught to feel that they have complied with the most sacred claims of religion, though they have understood not a sentence that has been uttered.

There is a public service here on Sabbath morning for the boatmen and others in the quarrantine harbor. A small chapel with an altar stands upon the wall of the city for their accommodation, and at the appointed hour a bell rings to notify all persons in the lazaretto and in the harbor that the mass is now to be celebrated. But none can approach within twenty rods of the chapel, and a considerable part of those, who are expected to give their attention, must necessarily remain on the opposite side of the harbor, forty or fifty rods distant from the priest while he is performing the service. He is, however, accompanied by some one, who rings a bell to inform them when to bow and when to make the sign of the cross. It would doubtless appear sufficiently strange and absurd to our countrymen, could they behold our priest muttering his prayers on one side of the harbor, and the worshippers bowing and crossing themselves on the other, as ignorant of all that he says as if he and they were stationed on different and distant planets; but absurd as this practice is, it is in good keeping with the papal system in general.

The direct tendency of this system is to check all improvement, both mental and moral, among the common people. It will not allow them to advance beyond the intelligence of childhood. Instead of becoming men, in understanding, as the Apostle Paul exhorts, they are doomed to remain children, and as such, are amused with pictures and images, the *dolls and toys of popery.* They enter the mass-house with a bow or a courtesy to the principal image or picture that meets them there—they listen to the unintelligible murmurs of a priest reciting the mass in the Latin tongue—they make the sign of the cross and then retire! Sermons of any kind they hear only a few times in the year, and those which they do hear impart little instruction, being filled principally with the commandments and doctrines of men. The preachers *utter vain knowledge and reason with unprofitable talk, and with speeches wherewith they can do no good,* because they neither know the Scriptures nor the power of God. Instead of learning to prove all things and to hold fast that which is good, the people are taught to prove nothing but to hold fast the dogmas of the church, and this they do with great fidelity.

Thus are these poor, misguided, ignorant souls led on, encouraged to look to the infallible Pope with more confidence, than the Israelites did to the pillar of cloud and fire, that marked their course by day and by night, as they traversed the wide and terrible wilderness on their way to the Promised Land!

Oh this tremendous and fatal infallibility of the Pope! It is a more troublesome appendage, a heavier curse than ever lighted on the head of any other man. By his office he is robbed of the privilege, which all other mortals enjoy, the privilege of correcting his errors. Out of the way he cannot be. Onward he must go, with the whole church at his heels, though every step plunges both him and her more and more deeply in the mire. He cannot, he must not go back, and acknowledge that *he has mistaken the way.* He cannot turn either to the right hand or the left, though destruction and misery are in all his ways, both at the beginning and at the end. He may not listen, though the combined testimony of all the holy prophets and apostles, that have spoken since the world began, warn him of his errors and dangers; nay, he must not listen, though the Three that bear record in heaven sound a loud and awful admonition in his ears to turn from his ways that he may not die! All this avails nothing. The stamp and the stigma of infallibility are engraven upon his character as with an iron pen and laid in the rock, and cannot be erased! In this fatal infallibility the church reposes unshaken confidence; and thus the infallible guide and the millions whom he has cruelly abused and deceived wander on together, like wandering stars, farther and farther from the fountain of light, *the light of the world!*

With this usurped and preposterous prerogative of infallibility, he has drawn away more than a third part of christendom, as the great red dragon of the Apocalypse drew away with his tail a third part of the stars of heaven, and cast them to the earth.

I am, &c. &c. D. TEMPLE.

The Alternative.—Man must be governed by the *moral influence of the Bible, or by the arm of tyranny.* There is no alternative. May this truth so often taught —so often written in characters of blood— *never be forgotten.*

AFRICAN COLONIZATION.

AN ADDRESS

Delivered before the Colonization Society of Kentucky, at Frankfort, on the 6th day of January, 1831, by R. J. Breckenridge.

Continued.

The first of what may be called the collateral effects, attending the fulfilment in some good degree, of the natural hopes, to which the successful operations of this society have given life and vigour, to which I will direct your notice, is the political and intellectual regeneration of Africa. One of the most uniform and curious facts in the history of man, is his constant propensity to migrate. Hardly one example can be found, of a nation locating the permanent seat of its empire in the native land of its inhabitants. Every people of which we have any account has been a nation of wanderers; some by peaceful acquisition of unoccupied regions, some by purchase, most by the power of their victorious bands. Driven out by the wants of too dense a population; fleeing from the various calamities by which every region has at some period been visited; persecuted children of God; oppressed disciples of liberty; incited by the love of gold, and the still more unappeasable lust of conquest; every motive, in short, has operated to make men wanderers, and all nations colonists. With the tribes that have gone out in all ages, have gone out also the manners, the social institutions, the tastes, the literature, and the knowledge of their country. Behold the overruling providence of God! America, the freest, the wisest, the most practical of nations, is pouring back her streams of liberty and knowledge, upon the most degraded of them all. Behold the noble retribution! She received slaves—she returns freemen! They came savages—they return laden with the fruits of civilization. And though they earned in tears, and anguish the more intense that it found no utterance, every boon they can carry back to their afflicted country; yet, in the day of her regeneration, will Africa forget the wrongs inflicted on her for centuries together, in gratitude for the distant, but sacred, recompense. We can look back through buried ages, to the monuments of her power and grandeur, to the triumphs of her renowned captains, to the early cultivation of her people, and the rich contributions of her sons to the stores of ancient knowledge in all its multiplied departments; and we can well imagine the rapture with which her awakened sons will dwell on the tale of her departed glories, and rekindle in her breast that sacred flame which ages of woe had extinguished. We can look onward, as upon our own country, and see the lessons of wisdom, and liberty, and public strength, and social order, speaking forth in the acts of living men; and we can adequately conceive how confusion, and imbecility, and civil darkness, will flee away from the land into which the knowledge and the practice of such institutions shall be transplanted. These things we can foresee. But we cannot tell how deeply the seed we are planting may shoot its roots into a kindly soil. We know not how lofty may be its trunk at the meredian of its perfect stength. We cannot tell how many children of affliction may gather round it, and be secure. We see not how far its shadow may extend over nations that we now know of only by their crimes. But we know that we are acting well, and that the issues are in the hands of Him who is mighty to redeem.

I do not doubt that one of the surest, and certainly the most important, effects of the colonization of Africa, on the proposed plan, will be the conversion of its inhabitants to christianity. From the tropic of Cancer to the Cape of Good Hope, that country is possessed by Pagans. The Mahomedans occupy Egypt and the Barbary coast. The people of Abyssinia, or Upper Ethiopia, are called Christians, but they retain many Pagan and Jewish rites. In the north of Africa are a few Jews, who manage what trade that region is possessed of; and in the south of Africa there is a small colony of French Huguenots, planted nearly a century and a half ago.—There is a moral fitness in the thought, and it is deeply solemn also, that we, who have contributed so largely to the degration of Africa, and aided so fully in heaping upon her sons the direst calamities to which flesh is heir, should also be the instruments of bestowing on her the costliest gifts and richest blessings our nature can receive. The christaian public cannot fail to perceive, in all these operations, the hand of that presiding Providence, which, having permitted the wretched African to be enslaved, that he might be christianized, now demands his restoration that he may christianize his brethren. The time is fast approaching when the earth and all the fulness of it shall become the large inheritance of those, to whom it appertains by the promise of the eternal God. The reign of his own glorious kingdom is almost at hand, and when his people saw, even afar, the approach of its hallowed dawn, a new spirit fell upon them. They have arisen to do their master's work, and to possess what is their own. You see them in the islands of the most distant seas. Their feet are in the midst of the pathless wilderness. In the great city, amid the busy haunts of men, and in the desolate abodes of wretchedness and squalid want, you behold the traces of their ardent labours. The Arab in the desert hears his unwritten dialect made the vehicle of salvation. The wandering hordes, whose names civilization is not able to recount, find their tents become the abode of those who are worthy to have been the associates of the Apostles. The Brahmin by the Ganges throws aside the chain of his accursed caste. The savage of our own wilderness forgets the wrongs which the fierce white man heaps upon his smitten race, and listens to the still small voice, which directs him to a higher and surer hope. The mariner, in his trackless wanderings, rears above his perious home, the unwonted banner, the emblem of his return to God. The way of the Kings of the East is drying up apace; and the scattered and afflicted seed of Abraham turn their longing hearts again towards the mount of Olivet and the city of the Great King. Nine millions of copies of the Holy Scriptures have been distributed through the world, in one hundred and sixty langnages and dialects, by the instrumentality of about four thousand five hundred organized societies. Forty five missionary presses have been established; forty missionary colleges put in operation, and six hundred and fifty ordained missionaries, aided by about three thousand assistants, are operating throughout the world, at more than five hundred and forty foreign stations. There are three hundred thousand children in the missionary schools. Fifty thousand persons converted from Paganism, are members of the Chistian churches and it is computed that more than five thousand are annually converted to the service of the living God. Four hundred thousand heathen have renounced idolatry; and in ten years the Gospel has been preached, at the various missions, to not less than four millions of adult persons. One hundred and sixty millions of tracts have been thrown into circulation; and there are over two millions of sabbath scholars under training throughout the world. It is an era of vast and magnificent christian enterprise. Every engine which the most ardent and intrepid piety could put in requisition, is wielded against the kingdom of darkness, and is already totters to its predestinated overthrow. Africa is partaking of its noble work; and she will partake more largely: The little band at Liberia, who are spreading over the wilderness around them, a strange aspect of life and beauty, are in every sense a missionary station. Every ship freighted from our shores with their suffering kindred, will be freighted also with the heralds of the cross. You will see the light breaking in upon one and another dark habitation of cruelty. The night of heathenism will depart. One tribe after another will come to the light of Zion, and to the brightness of her rising. Ethiopia will awake and rise from the dust, and look abroad on the day, and strech her hands out to God. The light will still spread, and kindle, and brighten, till all the fifty millions of Africa are brought to the glorious liberty of the sons of God!

The civil, intellectual and religions cultivation of a people, carries with it the possession of all the indispensable ingredients to high national happiness and virture; and is scarcely consistent with the prevalence of those brutal and inhuman practices which exist among savage and heathen nations. Amongst the present crimes of Africa, there is one encouraged and shared by nations calling themselves civilized, so horrible and atrocious, that its certain extirpation, by the means we have been noticing, would alone be sufficient to commend the American Colonization Society to the support of every enlightened man. I have already presented you with a brief account of the origin of the slave trade, so far as it was connected with our subject. There are some crimes so revolting in their nature, that the just observance of the decencies of speech deprive us of the only epithets which are capable of depicting their enormity. Every well regulated heart is smitten with horror at the bare idea of their perpetration; and we are uncertain whether most to loathe at the claim of those who habitually commit them to companionship with human nature, or to marvel that the unutterable wrath of heaven doth not scathe and blast them in the midst of their enormities. Let the father look upon the dawning intelligence of the boy that prattles around his knee, the pride of his fond heart, and the hope and stay of his honest name; and then, if he can, let him picture him in distant bondage, the fountain of his affections dried up, the light of knowledge extinguished in his mind, his manly and upright spirit broken by oppression, and his free person and just propotions marred and lacerated by the incessant scourge. Let the husband look upon the object in whose sacred care he has "garnered up his heart," and on the little innocent who draws the fountain of its life from her pure breast, recalling, as he gazes on one and to the other, the freshness and the stength of his early and ardent love; and then if he be able, let him picture those objects in comparison with which all that earth has to give is valueless in his eyes, torn from him by violence, basely exchanged for gold, like beasts at the shambles, bent down under unpitied sorrows, their persons polluted, and their pure hearts corrupted—hopeless and unpitied slaves, to the rude caprice and brutal passions of those we blush to call men. Let him turn from these spectacles, and look abroad on the heritage where his lot has been cast, glad and smiling under the profuse blessings which heaven has poured on it, let him look back on the even current of a life overflowing with countless enjoyments, and before him on a career full of anticipated triumphs, and lighted by the effulgence of noble and virtuous deeds, the very close of which looks placid, under the weight of years made venerable by generous and useful actions, and covered by the gratitude and applause of admiring friends; let the man-stealer come upon him, and behold the wreck of desolation! Shame, disgrace, infamy; the blighting of all hopes, the withering of all joys; long unnoticed wo, untended poverty, a dishonoured name, an unwept death, a forgotten grave; all, and more than all, are in these words, *he is a slave!* He who can preserve the even current of his thoughts in the midst of such reflections, may have some faint conception of the miseries which the slave trade has inflicted on mankind. I am unable to state with accuracy, the number of the victims of this horrible traffic; but if the least dependance can be placed on the statements of those persons, who have given the most attention to the subject, with the best means of information, it unquestionably exceeds ten millions of human beings exported by violence and fraud from Africa. This appalling mass of crime and suffering has every atom of it been heaped up before the presence of enlightened men, and in the face of a Holy God, by nations boasting of their civilization, and pretending to respect the dictates of christianity. The mind is overwhelmed at the magnitude of such atrocity, and the heart sickens at the contemplation of such an amount of human anguish and despair.

This trade has been abolished by the laws of every civilized nation, except Portugal and Brazil. Our own national act for that purpose, passed on the 2nd day of March, 1807, and preceded by twenty three days, a similar act by Great Britain, achieved by the friends of humanity in that realm, after a struggle of twenty years. Acts of mere prohibition, however, were found unequal to the suppression of crimes which had been maturing for more than three hundred years. After several amendments to the law of 1807, it was enacted on the 15th of May, 820, that every person proved to be engaged in the slave trade, should be adjudged guilty of piracy, and punished with death. Here, also, our country was in the van of nations. The glory of vindicating the rights of man, on the broad principles of truth and nature, and of first assuming this noble stand against the long cherished and guilty customs of the whole world, is due to the Congress of the United States. Nor should it be forgotten that the recommendation for the passage of this law, come from a committee acting on a memorial of the American Colonization Society. Such acts unquestionably exercise a very salutary influence over those persons who might be disposed to engage in the slave trade; and are exceedingly valuable as high indications of public sentiment, and as imperishable monuments, erected by the highest authorities among men, to clear and noble principles of right. But they cannot, of themselves, effect their own benevolent purposes. After the passage of the act of 1820, it was stated on the floor of Congress by gentlemen representing several slave-holding states, that no fewer than thirteen thousand slaves were annually smuggled into the United States. And we have undoubted authority for believing, that at least sixty thousand negroes are yearly transported from Africa, under circumstances of as great cruelty as have ever marked that traffic. The slave trade can be no otherwise effectually abolished than by shedding a stream of moral light upon dark regions where it flourishes, so broad as to reveal it in its naked atrocity to all its wretched victims. Nor are there any other apparent means by which this can be effected, but the full accomplishment of the plan of African Colonization.

It is generally known, that the original members of the American Colonization Society anticipated, that at some future period, the general government and some, if not all of the state governments, would co-operate in their exertions for the removal of an evil which was obviously national in all its aspects, and which no private exertions were adequate to extinguish. This just expectation was expressed on the face of their original constitution, and has been constantly manifest in all their proceedings. I do not doubt that the general and state governments possess the constitutional power to make pecuniary contributions in furtherance of the objects of the society, and as it is a point heretofore very ably elucidated, I will not now trespass on your time by drawing it into discussion. Every reason which commends the scheme to the support of the people of this nation, commends it also, to the patronage of all our governments. Every motive which operates on the minds of slave-holders, tending to make the colonization of the free blacks an object of interest to them, should operate in an equal degree to secure the hearty co-operation of the government of every slave holding state. And I confess it is this view of the subject which, as a slave-owner and a citizen of this Commonwealth, appears to me, to draw it so peculiarly up to the exigencies of our situation, and to lay open before us a political moral above all others clear and explicit We say, we are the friends of African colonization; its lesson is already precisely taught, and it only remains for us to go whither the light of its example points us.

It was never the intention of the society to interfere with the rights of the proprietors of slaves; nor has it at any time done so. It took for granted the fact, that slavery was a great moral and political evil, and cherished the hope, and the belief also, that the successful prosecution of its objects would offer powerful motives, and exert a persuasive influence in favour of emancipation. And it is from this indirect effect of the society, that the largest advantage is to result to America. It has shown us how we may be relieved of the curse of slavery, in a manner cheap, certain, and advantageous to both the parties.

To be Continued.

COMMUNICATIONS.

For the Western Luminary.

BIBLICAL CRITICISM.

While it is conceded that the common translation of the scriptures is an excellent one, it must also be admitted that there are a good many passages, which have not been very happily rendered. It is perhaps better to retain the common version at least for the present, than to attempt a new one; leaving it to commentators, essayists, and articles in our religious publications, to furnish helps for the better understanding of those passages, in which the translators of king James, have most failed in giving the true meaning of the original.

As an example and illustration of the above remarks, permit me to quote a few passages of the present version, and give what I think a better rendering.

Psalm 110: 3. "Thy people shall be willing in the day of thy power, in the beauty of holiness, from the womb of the morning, thou hast the dew of thy youth."

This is an interesting prophecy respecting the success of the gospel. The latter part of it however, is, through a faulty translation, made almost unintelligible. "From the womb of the morning, thou hast the dew of thy youth," presents no intelligible idea perhaps to one English reader in twenty—and possibly never the true one.

The original will bear another rendering, and the sense evidently requires it.

The Hebrew particle rendered *from*, ought to have been rendered above. It has the force of a comparison,—above in number or quantity. The word womb is used figuratively, for the produce or fruit of the womb. The womb of the morning, the produce of the morning,—a figurative expression for dew; which being found in the morning, is spoken of as brought forth by the morning. To show that this is the meaning, the word *dew* is used in the other part of the comparison, in connection with youth—the dew of thy youth—meaning the number of thy children.

The whole should then be rendered—"Thy people shall be willing in the day of thy power, in the beauty of holiness: more numerous than the morning dew, shall thy children be—or thy children (those made willing) shall be more numerous than the drops of the morning."

This presents a clear and distinct sense; and, in the beautifully figurative style of the East, sets forth the great increase of the children of Zion.

Mark 3: 21—We have this passage:

"And when his friends heard of it, they went out to lay hold on him; for they said, he is beside himself."

This rendering represents the friends or relations of Christ as so dissatisfied with some part of his conduct, as to charge him with being beside himself, and actually making an attempt to use force to make him act differently. This is however wholly foreign from the meaning of the original.

The conduct found fault with is stated in the preceding verse, and was that of the crowd and not of Christ. "The multitude cometh together again so that they (Christ and his disciples) could not so much as eat bread." Our Lord had been teaching and working miracles until he was fatigued and needed refreshment, and with his disciples went into a house for this purpose. The crowd however followed them and so pressed about them that they could not eat. The faulty conduct was in the multitude. Then follows the passage quoted, which states what was done to remove the evil with which they were beset.

When those about him (so oi par autou is often rendered) heard it (auton refering to ochlou the crowd,) they went out to still or quiet it; for they said, it (the crowd) is beside itself (in not allowing us time to take food)—

Or thus—"When those about him perceived it, they went out to quiet the crowd, for they said, it is unreasonable."

Rom. 9: 3. "For I could wish that myself were accursed from Christ, from my brethren, my kindred according to the flesh."

Many opinions have been offered, and some discussion taken place, as to what the apostle meant in this passage. An examination of the original will I think satisfy any Greek scholar, that it will admit a different rendering, and one that will be more natural. Thus: "For I myself did invoke a curse on account of Christ, on my brethren, my kindred according to the flesh."

Suppose Paul to have been one of those who joined in the cry; "his blood be on us and on our children" (Matt. 27: 25,) and that he here alludes to that fact; and the passage becomes plain when rendered as above. He then declares his deep solicitude for his kindred, and his sorrow of heart, at their blindness and obduracy; and alludes to the fact that he was once among the worst of them, and joined in calling upon the nation the guilt of that blood, under which they were now withering.

There is I admit some difficulty in the way of this rendering. It chiefly regards rendering the propositions apo, and uper. A comparison however of Luke 19. 3: 23. 26: and Matt. 18. 7, with the passage before us, will show that apo does at times express the meaning of *on account of*. Uper often has the meaning of over; which approximates to that of on—a place does not however occur to me at this time in which it certainly expresses the precise meaning of *on*,—the one assigned it in the passage before us.

The alteration in the arrangement of the words, placing *I* and *myself* together, in the nominative, it will be seen, is required by the original. The verb rendered invoke has often that meaning. The chief difficulty is in rendering *uper* by on. We do not fully adopt the above translation, but suggest it for the consideration of the Biblical critic.

There are several places where a word ought to be changed.

Matt. 23: 24. "Ye blind guides which strain *at* a gnat and swallow a camel."

It ought to have been *strain out a* great sin. This is more literal, and better sense.

2 Cor. 8: 1. "Brethren, we do you *to wit* of the grace of God bestowed on the churches," &c.

The word *to wit* is an old verb signifying to know, and is now out of use. It ought to be—Brethren, we make known to you the grace of God, &c.

2 Thess. 2: 7. "He that *letteth* will *let* until he be taken out of the way." *Let* is an old word, signifying to *hinder;* now seldom used. It ought to be rendered, He that *hindereth* will *hinder* until he be taken out of the way.

Mark 9: 49. "Every one shall be salted with fire, *and* every sacrifice shall be salted with salt." The *and* in the middle ought to have been rendered *as or even as*. "Every one shall be salted with fire, *even as* every sacrifice is salted with salt."

The law required that all sacrifices should be salted, and to this is compared the fire of God's wrath that awaits sinners.—See 1 Cor. 3: 5—and 1 Thess. 3: 4, for a similar use of same Greek particle. J. D. P.

ON SABBATH SCHOOLS.

We cheerfully give place to the following Address put into our hands by "A Subscriber." We think that the great good to be effected by means of Sabbath Schools, cannot be too highly estimated. We rejoice in the prospect of seeing them soon established throughout the whole valley of the Mississippi.

Mr. Skillman:

Dear Sir.—The following remarks were, originally, intended to be delivered in a meeting on Sabbath School business, held in the 2nd Presbyterian Church in this town (Lexington,) but, the crowded business of the evening precluded the attempt. The publication of them, however, may be of some use.

"A Subscriber."

Mr. Chairman—I wish to contribute something to the good cause which has assembled us here this evening. A few, perhaps, crude thoughts, and unavailing efforts are nearly all I have to offer.

As a patriot I feel anxious to promote Sabbath Schools. I see, or think I see, in their extension, patronage and prosperity, the preservation, prosperity and perpetuity of our democratic form of government. And I see, or think I see, in their neglect, depression, and extinction, the depression and extinction of our happy form of government. See the rapid growth of ignorance in some parts of our country. It is reported, that in this State three fourths of the children are not receiving instruction of any kind, not even in letters; much less then are they, we presume, receiving moral instruction. And it is hardly probable that our younger sister States, are in a much better situation than our own. Ignorance of letters and morals leave an open area for the growth of intemperance and vice of every kind. And from their known increase, we can see, prospectively, if strenuous counteracting efforts are not promptly made, a self-governing community of ignorant drunkards—which is an absurdity—an impossibility—a contradiction in the very nature of things.* How soon such a state of things may occur I will not pretend to say; but unless great exertions are immediately made to prevent it, it cannot be long, is certain. The population of the West at present is about four millions. Of this number one fourth probably are children; of these children, three fourths, that is seven hundred and fifty thousand, are not receiving instruction of any kind, either intellectual or moral. In eleven or twelve years, probably, the whole population of the West will be doubled: then, in addition to the present existing 750,000 children, there will be an increase of four millions of new born souls to be instructed in letters, morals and politics, to say nothing of religion. And all this responsibility, expense and toil of instruction rests, nearly, on the present adult population of about three millions; and when the proper deductions are made from this number, on account of physical and intellectual inability to aid, how few will remain to do this great work. If it is done at all, it will fully employ all their activities and energies, and some of their resources. And if not done, we must, inevitably, retrogade swiftly into gross ignorance and barbarism, and become hateful, and hating one another; and this fair portion of the earth become again a howling wilderness, thinly peopled by a mongrel multitude of wandering tribes.

It is the object of Sabbath Schools to cultivate that soil which naturally produces thorns and briers, and to plant on it good seed, which, with the Divine blessing, will germinate, grow and produce good fruit—principles sufficiently strong to move and bind the whole man, soul and body to good-doing.

We owe it not only to ourselves, but to the world, to preserve, perfect and perpetuate our form of government, and the institutions growing out of it. I believe that the eyes of enlightened philanthropists from every quarter of the world are upon us, to see the result of our experiment in self or democratic government. And when satisfied of its practicability, are ready, by the proper means, to promote and aid in establishing it throughout the world. Yes, I do not doubt, but that kings, who have felt crowns to be, as they always have been, curses to those that wear them, are ready to lay them down to make room for democracy.

Some of our philanthropic legislators have heretofore made great efforts to raise funds, and to establish a general and uniform system of education: and they succeeded to a considerable extent in raising funds, but as to the system, they could not succeed. Upon the whole, I do not much regret that they did not. Because, I hope that Sabbath Schools will prepare the way for accomplishing this object; and that too, perhaps, much better. Not that six days instruction, if of the right kind, and properly given, might not be better than one; but, if not of the right kind, not so good as one. We do not suppose, but that the instruction given in these contemplated schools, would be of the right kind, as far as it went; but, we have no doubt, but that there would also have been an injurious deficiency. For, intellectual attainments, alone, without the implantation and nurture of moral principles, are quite uncertain, as to their effects on society; they may prove beneficial, or they may prove injurious. Many learned men have been great nuisances in society. They have drawn resources from the Almighty for fifty, sixty or eighty years, without even a single grateful acknowledgement of His favors—Have polluted His earth with a vast amount of filth—Have, perhaps, butchered thousands of their fellow creatures—not only their bodies, but in many instances, their souls also—Have abused the person, traduced the character, and vilified the government of God our Saviour—and then made their exit!!! But, the Sabbath School system of instruction, which well accords with the late admirable system adopted by some of our Colleges of uniting labour with learning, is very different. In them, in connexion with the business of the week, a child learns, not only to know, but also to do something. All the learning in the world, is not worth a straw, further than it aids practice. Sabbath School instruction is remarkably well calculated to do this. The intellectual and moral instruction given in them, together with the vast extent and variety of useful knowledge, condensed by a powerful intellectual process, and exhibited in the little books of their Libraries, are calculated to make the scholars wise, and good, and useful. And well prepares the youth of these schools for prosecuting a more liberal course of education in our colleges and universities. While those who are destitute of it, or do not choose to avail themselves of it, are likely to indulge in injurious levities and frivolities, and may come out fools, or wise men, pests or blessings to society; the Sabbath School scholar, from the strength of the moral principles he carries with him there, is almost sure to come out a blessing to society. Many facts in confirmation of this opinion might be adduced, if my limits would admit.

Often have I looked with solicitude to the philanthropic part of our State Legislature to do something efficient towards bringing every child in this State under such a course of instruction as would secure to them a sound and useful education. But, from the insuperable obstacles which have hitherto been found in the way, I despair of soon seeing such a result; unless accomplished through Sabbath Schools. The urgency of the case, appears to me to require very speedy and powerful operations. But, from the peculiar structure of our State Government, and of the Sabbath School system, I do not see how they can unite in this momentous work. This, however, is exactly as it should be. There should not be any contract or combination on the subject; but as friends and patriots, having a common interest to promote, under the spirit of benignity, the state authorities might, I think with propriety, lay off the state into districts of 3 or 4 miles square, and erect school houses, of durable materials, (by good springs, and where they cannot be found, wells of water) which I have no doubt would be very soon occupied by Sabbath Schools: and they might also see it proper to make donations, of from 10 to $20 to each organized school, certified by good authority to be so, to aid in furnishing a sufficiency of books. These schools would soon excite a desire of learning, and taste for reading, which the citizens in these school districts, would, I have no doubt, cherish and promote, by the establishment of common schools. Some people, unacquainted with the effects of Sabbath School instruction, may think this a slow process, and the plan altogether chimerical; but I am confident that it is the very speediest that can be adopted. I speak from observation. Among many instances, I shall mention but one.—A boy came into a Sabbath School in March, who did not know his letters, and by the next October was able to read well.

In a religious point of view, I have long regarded Sabbath Schools as the great moral engine, that is to overturn the kingdom of darkness, and to establish on its ruins, by divine aid, that kingdom which consists in righteousness, and peace, and joy in the Holy Ghost. And which, as a mean, is to fulfil that prophecy, which saith, "all shall know the Lord from the least unto the greatest." And, which is to bring about that period, which our blessed Saviour has taught us to pray for, and which consequently, we confidently expect

* We have often heard of moral and physical cannots; but here will be a most stupendous exhibition of a moral cannot, in a vast community of people, which cannot govern themselves, individually, and consequently cannot collectively.—1st, because they are depraved by nature; which depravity produces evil principles and passions—2d, because they are ignorant; which ignorance leaves room for the growth of these principles and passions to maturity.—And 3d, because these principles and passions are nourished and strengthened by intemperance, till thus, at length, they are bound by these evil principles and passions, as with adamantine chains, to do evil: and cannot do good—cannot govern themselves. If such a community is governed at all, in the nature of things, it must be by despotism. Despotism and anarchy are the only alternatives. Both of these every patriot and christian must deprecate.

to arrive—"Thy will be done on earth, as it is done in Heaven." When will that time have come, when the conduct of men shall universally harmonize with the relations they sustain; which will constitute universal holiness.

REVIVALS.

Revival in Lansingburgh.—A letter from our correspondent in that village, under date of February 10, furnishes the following delightful intelligence:

Since the first Sabbath in January, there has been a very interesting state of things in the Presbyterian Church at Lansingburgh, under the pastoral care of the Rev. J. W. M'Cullough. Indeed, the hand of the Lord was visible at many of our meetings before that date, and from 6 to 10 persons were known to be awakened and inquiring what they must do to be saved. But on that day the shower began more manifestly to descend. Since that time a great number have been awakened, and of these the greater part have found what appears to be a well grounded hope. On last Sabbath, the sacrament of the Lord's Supper was administered. Thirty-seven were added to the church on profession of their faith. It was a day of deep interest and awful solemnity. We trust it has been a memorable day to some among us. Seventeen of these persons were baptized: a more affecting scene was never witnessed in our church. Nearly one half of the number added are heads of families, male and female.

In addition to the 37 who were united with the church by profession, there are about 15 others who cherish a hope, and seem to give evidence that they have passed from death unto life. About 30 are now anxiously inquiring. Several of these have been very recently awakened. The work seems to be on the advance. Appearances are more favourable than they were two or three weeks ago.

[*Alb. Tel.*

Revival in Poughkeepsie.—The Rev. C. C. Cuyler, Pastor of the Reformed Dutch Church, in Poughkeepsie, in a letter to the editor of the Christian Intelligencer, gives an account of the revival of religion in his society, which commenced in the spring of the year 1829. The following extracts from the letter embrace the principal facts.

About that time a Bible Class for the instruction of our Sabbath School teachers, was getting into successful operation. Here the first indications of solemnity and interest appeared—and to this institution they seemed to be confined for nearly eight or nine months. On the evening of the 15th January an interesting case of awakening took place in the Bible Class, which excited considerable attention—after which, the influences of the Holy Spirit were more widely diffused.

None of the subjects of this work were received into the church till last April, when sixty-nine were admitted to sealing ordinances, twenty-seven of whom were baptized. Twenty-five were received in July, thirteen in October, and sixteen in January last—making a total of 123; and the work is still in hopeful progress.

The subjects of the work are from between 12 and 13 to 65 years of age. The body of them however are young—some of them are from the gayest ranks of life, and have come from the dancing school and the ball room. Many of them are the children of the covenant, for whose conversion pious parents have travailed in birth. Bible, Catechetical, and Sabbath School instruction, have been highly honoured, and greatly blessed. Among the converts we number 68 members of Bible classes, 30 Sabbath School teachers, and 10 scholars. Of those received, 39 are heads of families, and 84 in single life. There are also 8 people of color. In several instances from three to six have been received from the same family. A new face has been put upon our Sabbath School. The place of its meeting has been as a little sanctuary.

New-York City.—We are happy to inform our readers, as the result of our inquiries, that the state of religion in this city continues to be deeply interesting. In this work of grace, the Dutch churches are sharing largely, as well as some of the Episcopal, Baptist and Methodist churches. Within a few days there has been a great increase of attention in Brooklyn.

In the Presbyterian churches the public services during the past week have been nearly the same in number as in the week previous; and the interest with which they have been attended is not diminished. At the meeting of ministers from the three Presbyteries on Tuesday, it appeared to them, we are told, that the work of the Lord was going forward with as much power as at any former time.—*N. Y. Observer, March 5.*

Geneva, Waterloo, and Vicinity.—A correspondent informs us, that the work in Geneva has become very general and powerful; that it is powerful at Waterloo, beyond any thing previously known in that part of the country; and that several other towns near by are enjoying the special favours of God's Spirit. A clerical friend, recently from the western part of the state, says that almost if not quite every town west of Genesee river is more or less favoured.

[*West. Rec.*

Albany.—The recent four days' meeting at Albany, as we are gratified to learn from various sources, was attended with the happiest results. The work of God appears to have been deepened by its instrumentality; and some powerful displays of converting mercy have succeeded. The interest during the meeting continued to increase; and at the final close, it is believed that near two hundred of the impenitent arose in token of desiring the prayers of Christians; and came forward and stood in the aisles. The whole scene was one of such awful solemnity as will not soon be forgotten. [*Ib.*

Utica.—The four days' meeting here is still in session at the moment (Monday) of writing this article. We can only say, we have witnessed scenes of overwhelming interest. Meetings are thronged; and the great question is evidently agitated by many. Numbers, we trust, have submitted themselves to God. The work in this place has for a long time been peculiarly precious. [*Ib.*

Rochester.—We have frequent conversions here, and the Spirit is now in powerful operation at Lockport. Mr. Cooley, the editor and publisher of "Priestcraft Exposed," is a prominent subject of it.—Other characters almost as notorious are also under its influence.

[*Roch. Obs.*

Revival in Williams College.—The Boston Recorder contains an extract from a letter of Dr. Griffin, dated Feb. 23, 1831, stating that there is a great revival of religion in Williamstown, and that it has entered the College—'Several in College are hoping; several are anxious; and a general solemnity pervades the Students.'—*Conn. Obs.*

Revival in Bowdoin College.—The work of grace in this Institution, which began at the close of the last term, continues the present term. Twenty young men have recently been deeply impressed with the subject of religion. *Ib.*

In Union College, Scenectady, there is an interesting state of religious feeling. Morning prayer meetings are held daily by the students. Several are reckoned as converts. There is an unusual seriousness among the students in the Western Reserve College, at Hudson. In Jefferson College between twenty and thirty have attended meetings for enquiry.—*Ib.*

Revival in Yale College.—The friends of Christ will rejoice to learn that the good work which we mentioned in our last, as having commenced in College, is progressing with increased power. Within the last three weeks, between fifty and sixty of the students have been called out of natures darkness into a light that they never saw before. They have been taught more wisdom in this short period, than they ever learned before, and are made to believe that they have the Holy Spirit witnessing with theirs, that they are born of God.

Satan has made a mighty effort to stop the work, and revive his own. But God, who is able to make the wrath of man praise him, will, we have no doubt, overrule it to the advancement of his own cause. The work is as promising now, as it has been at any time, and the number of those who are anxious for their souls, is probably greater than those who are hoping that they have found a Saviour.—A general solemnity pervades this place, hallowed by a thousand prayers.

There is much solemnity over the city, and some few conversions. Christians flock together for prayer, and *some* feel as did the children of Israel, when they replied to Moses, "All the words which the Lord hath said, will we do."

We understand there is a great revival in North Haven, about 8 miles from this city. It is stated that nearly 200 attended the last anxious meeting.—[*Rel. Intel.*

Revival in Kenyon College, Ohio.—We rejoice to learn from the Philadelphia Recorder, that during the last six months, that College has been highly blessed with the reviving and renewing influences of the Holy Spirit. Of many of the students, who, but a short time ago, were thoughtless and hopeless, it can now be said as our Lord said to Ananias, of Saul, "Behold he prayeth." During this refreshing season, fifty students have resolved to serve the Lord, thirteen of whom have already given good evidence of a change of heart, and are now rejoicing in a good hope through Christ. The work is still in progress, and it is to be hoped that the Lord will magnify his grace in the salvation of many more of the youth in that institution, who are, in common with all our collegiate students, destined to have a powerful influence on the future destinies of our country. [*Presbyterian.*

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, MARCH 23, 1831.

TO CORRESPONDENTS.

An Essay "*On Scriptural Interpretation*," and "*An Explanation of the hundred and tenth Psalm*," have been received, and will be inserted in our next and succeeding papers. A piece on "*Fasting and Prayer*," has also been received, and will appear in our next.

KENTUCKY BIBLE SOCIETY.

We are requested by the Managers of the Kentucky Bible Society, to give notice to all Auxiliaries Societies, and Bible Associations, in this state, that they have on hand a considerable quantity of Bibles, from the American Bible Society; which they offer to Societies and Associations, (for the purpose of aiding in supplying every family in Kentucky with a copy of the Holy Scriptures,) at fifty cents per copy, the New York price.—Owing to the state of their funds, and their engagements to the Parent Society, they are unable to furnish bibles on credit, or to make donations, at present; but all orders accompanied with the cash will be promptly attended to.

In justice to themselves the Managers of the Kentucky Bible Society feel constrained to state, that nearly all the funds they have received, (except a donation from the Bourbon County Bible Society of 160 dollars,) have been contributed by a few individuals in Lexington and its vicinity. The general agent of the parent society has not been instrumental in bringing a dollar into their treasury, but what has been immediately drawn out in books at the New York prices. This statement is made to shew the friends of the cause why it is that the managers of this society have not been able to make donations to a larger amount than they have done. They have no doubt there are many benevolent individuals in various parts of the state, who, if they were properly appealed to, would cheerfully and liberally contribute to aid in this good cause; and if all who pray for the spread of the Gospel and the prosperity of Zion, could be brought to feel that a part of the work and the responsibility rests upon them individally, and would come forward with the means that God has put in their hands, it would not be long before we should be able to publish it to the world, that every family in Kentucky is supplied with the oracles of the living God.

Let *christians* remember that neither themselves, their time, their talents, nor their property, are their own. That all belong, and ought to be sacredly consecrated to Jesus Christ, who has bought them with his own blood.

A GOOD FRIEND.

A subscriber to the Western Luminary, in the state of Missouri, in making a remittance of his subscription, writes:—"I must continue to take your paper. My wife says that when the Luminary does not come to hand weekly, that it seems to her that some of our best friends have forsaken us."

THE POST-OFFICES.

Notices like the following are frequently received. We would inform our distant subscribers that their papers are regularly and carefully put up and sent to the Post-Office in this place; and we cannot account for their frequent failure.

"*March 15th*, 1831.

Dear Sir—Mr. J. Price will pay you for my paper and Mrs. Darnaby's for the current year—at the end of the year, you will please discontinue Mrs. Darnaby's. She told me last fall that she had not received a paper for three months—that the post-master at her town, (Madisonville, Ky.) assured her it had not come to his office. Yours, &c.

J. STONESTREET.

WEST LEXINGTON PRESBYTERY.

This Presbytery will hold its next stated meeting in Georgetown, on Wednesday the 6th of April, at 11 o'clock, A. M.

Church sessions are requested to be particular in forwarding their statistical reports, in order that a full and accurate statement may be forwarded to the next General Assembly.

SAMUEL STEEL, *Stated Clk.*

GRADUAL EMANCIPATION.

Brædalbane, March 18th, 1831.

MR. SKILLMAN,

I have observed in your paper a notice relative to the formation of a society, intended to promote the gradual emancipation of the slaves of this commonwealth. I have also had an opportunity of understanding from several of the promoters and warm friends of this measure, by private conversations with them, their ultimate plan of operations more perfectly than could have been ascertained merely from a short advertisement.

It is perhaps best that a movement of this sort should have proceeded from persons owning slaves; and therefore I understand, it is, that a certain number of slave owners should first manifest a disposition to promote such views, before any decisive step was taken. It could never be the intention however to draw a permanent line of separation between slave holders and non-slave holders, in the prosecution of plans, which I firmly believe equally involve the interest and the duty of both classes. I understand therefore that among the earliest steps of the society when formed, will be to unite the co-operation and union of all those, of every class of citizens, who think slavery an evil, and desire its extinction. I think these views are not only correct,—but so obviously true and necessary, (especially the latter of them)—that I would not concur in any plan of operations, which would separate me, even in appearance, from the great body of the non-slave holders who coincide in sentiment with us, on the general question.

As to the proposed pledge required of the members of the contemplated society, that they will provide for the gradual emancipation of their own slaves,—at all events, and without reference to the result of ultimate operations,—I confess that I see, or think I see much in it that will embarrass the proceedings of the friends of the great measure at stake. It is due to candour, to say this much. But I will readily and cheerfully yield, on such points, my own opinion, to the mature judgment of our friends, when that is hereafter properly ascertained.

I think it is evident to every person of observation, that a very great revolution in public opinion, on the subject of slavery, has taken place within a few years. It is now generally admitted, that a very large number of those owning slaves, perhaps as many as one third of them, would decidedly favour the gradual emancipation of the slaves of this state; provided the great accumulation of free negroes supposed to be consequent on such a step could be avoided. Among the non-slave holders, I never knew a person of ordinary intelligence who was not decidedly favourable to some efficient project of that sort. It seems therefore that we are imperiously called on to make an effort to concentrate public sentiment, to create some effectual bond of union, and to organise some rational plan of action, whereby the state of society may be changed in a degree commensurate with the actual and progressive change in public opinion. Of the success of such a plan, no person has any reason to doubt. For if the non-slaveholders alone (who are variously estimated at from three fourths, to nine tenths of the voters of this state, every man of whom has a direct personal interest in putting an end to slavery in this state) were to take up the subject, you may infer the result, from this fact among many like it; that a majority of both branches of our General Assembly represent a section of country in which are found less than 38,000 slaves; while the minority in both branches, represent a section containing 128,000 slaves. In the former section there are more than 40,000 voters, of whom not more than 3,000 own any slaves. In the latter section there are about 38,000, of whom about 0,000 own slaves. Unless every thing, therefore, that has been said and written on this subject, on every side of it, be false, nothing but concert is any longer necessary for success.

As I have already gone somewhat into detail, I beg leave to suggest the several plans by which, the necessary concert being obtained, it has been supposed we might effect our object.

The first and most usually advocated is, to call a state convention, and by the embodied wisdom and power of the state, at once and effectually settle the whole matter.

The second is, to pass laws under the present constitution, for the gradual emancipation of all slaves born after a certain period: adding also a provision, that negroes thus emancipated—should be taken, after they were released from their former owners, and by the authority of the state hired out until the proceeds would carry them to Liberia, or some other proper place.

The third is, to repeal all laws now existing which tend in any way to encourage slavery; to prevent the further importation of them; and by taxes or descents, transfers of title, &c. &c., so to discourage that kind of property as to drive it gradually from the commonwealth.

The fourth is for the state to purchase them, and send them away.—Other plans have also been advocated by a few visionary persons; as that, for example which recommends instant and general emancipation, that which proposes an amalgamation of the whites and blacks, and a few others perhaps equally wild and intolerable. I think however all sober persons agree, that no plan which does not very closely resemble one of the four first stated, can or ought to be successful. I will not trouble you with a discussion of the merits of those several plans of operation: which indeed would be useless, as you already know my preference for that placed as the second in order. It may not be improper to say a word in relation to the fourth plan—as that is frequently stated to be the only one that is equitable or practicable; especially by persons who oppose every thing that looks towards the ultimate liberation of the blacks. The total valuation of the property of this state for taxation, in the year 1830, was $104,647,736: The whole number of slaves about 166,000. Their aggregate value for taxation $33,000,000. The aggregate of the other taxable property owned by those who own slaves, equal to at least double the value of their slaves, that is, omitting the fractions to $66,000,000. Thus the value of the taxable property owned by slaveholders, is about $99,000,000: leaving only a fraction less than $6,000,000, to be owned by non-slaveholders. Hence it appears conclusively that if the state were to pay for our slaves by a tax on property, no matter how levied, more than ninety per cent of the money required would be paid primarily by those who would finally receive it. This is simply equal, to my paying my neighbour for his slaves, and he paying me for mine. So that there would be no one benefitted by it, but the collecting officers; and the non-slaveholders would be oppressed just to the extent demanded of them as a compensation in money for injuries already done them. If our taxes were increased to four times their present rate, the sum of about $200,000 a year might be appropriated to the purchase and removal of the slaves. That sum would remove less than 2,000 slaves per year; whereas the annual increase will not fall short of five thousand, any year hereafter, if effectual steps are not taken to check their growth. Upon the whole therefore this project of paying for slaves by taxation, or any other way, seems to be idle and visionary; and the fact that it is so, seems also to prove, that those who formed our present constitution had less sagacity than we all have given them credit for, or else they meant to give us a power over this subject much more extensive than some are willing to allow.

I conclude by saying, that I will most heartily unite with such of my fellow-citizens as desire to put an end to this enormous evil, by any means which will be at once prudent and effectual, and likely to meet the approbation of the great body of the people agreeing with us, on the general question.

I am very respectfully,

R. J. BRECKINRIDGE.

Mr. Thos. T. Skillman:

Dear Sir—Will you be so good as to add the names of A. J. Alexander, Charles Alexander and my own to the list of those who wish to have a meeting on the subject of slavery. Your friend,

J. R. ALEXANDER.

March 20th, 1830.

MELANCHOLY STEAM BOAT DISASTER.

Extract of a letter from the Rev. O. S. Hinckley, to his wife, in this place, dated

Steam Boat Volant, 20 miles below Frankfort, Friday, March 20, 9 o'clock, A. M.

Dear Wife:—You will feel great anxiety about us in consequence of the news of the burning of the Sylph, which will reach you before this. We have indeed had a narrow escape, and have great cause for thankfulness to God for our preservation from the devouring elements.

I wrote you from Frankfort, that we had taken passage on board the Sylph, for Louisville, with the pleasing expectation of landing there before breakfast time this morning. But by how many incidents in life are we taught "not to boast ourselves of to-morrow." We reached the Cedar Ripple about three o'clock, P. M. and stranded in the middle of the river. The Volant was lying just below the shoals, unable to get up. With the assistance of their crew we got over the ripple about dark. As the Sylph is lighter than the Volant, it was determined to exchange passengers and freight, and that each boat should return to the port from which it had started. The exchange was effected about 9 o'clock, and such passengers as were disposed retired to rest about 12 o'clock, on our boat. I am sorry to say, however, that several men were still engaged in gambling when I retired.

About 4 o'clock this morning we were aroused with the cry of Fire! Fire! Fire! I sprung from my birth and soon ascertained that the Sylph was on fire, which was fastened to our boat, our's being next to the shore. The little girls were greatly alarmed. As soon as I had pacified them, I ran down and met the ladies from the Sylph, in their night dresses, just coming along side our boat in the yawl. I assisted in handing them up and took them to our ladies cabin. The Sylph was soon let loose from our boat and floated a few rods below and fastened to the shore. Great efforts were made to arrest the progress of the flames. The fire consumed the upper deck and ladies cabin before it was extinguished. It was a scene of great confusion and distress. The distress was increased when it was found that some passengers were missing. It has been ascertained that one white woman, unmarried, one black woman, and one small child were consumed in the fire. Their remains have been found in the ruins. They were deck passengers. All the baggage of the ladies was lost, or nearly all. In the trunk of one of the ladies has been found, since the fire, a small pocket book. One half of it was burnt and some money in it; in the other half bank notes to the amount of $70 were safe, though considerably scorched.—The gentlemen's cabin was not injured. The escape of some individuals was very narrow. One lady had her cap and hair very much burnt. A gentleman from Lexington jumped overboard and swam to our boat. The cries and moans of the mother whose child was burnt, were truly heart-rending.

A Mrs. Robert Crittenden with two children, from Arkansaw, was one of the ladies whom I led up to our cabin with her children. She has friends in Lexington.

Church and State.—The Senate and Council of Massachusetts, and also the speaker of the House, are *ex-officio* Overseers of Harvard University and constitute perhaps four-fifths of the whole Board. On the 3d Feb. they passed a vote making the (Unitarian) Theological School at Cambridge, a part of the University, which is, and always has been, fostered directly by the State.

Elder John Leland.—We some time since published an article, stating that this individual had apostatized from the Christian faith, and had been deposed from the ministry for having embraced infidel sentiments. We are assured and have no doubt of the fact, that this statement was entirely erroneous. Having extracted the original statement into our paper, we feel in duty bound to give the contradiction.—*Roch. Obs.*

MARRIED,

On Sunday, the 20th inst. by the Rev. Geo. C. Light, Mr. LLEWELLYN G. JOHNSON, of Louisville, to Miss MARGARET ANN SANDERS, of this place.

OBITUARY.

Drowned in the Ohio river, Feb. 9th, 1831, Miss JULIA PRICHARD, aged 21 years. She was the daughter of the Hon. Nathan'l. Prichard, of Lawrence county, Ohio. She went to the river to obtain a bucket of water, at a time when the banks were lined with ice, and accidentally slipped in. She was a lady of unquestionable piety. Her parents and friends feel that they have sustained a grievous and heavy stroke. The Presbyterian church of Burlington feel that they are deprived of a useful and worthy member; and the Sabbath School, in which she officiated as a teacher, feel a loss which cannot be repaired but by the spirit of God raising up some other to fill her place.

Mr. Editor—You will oblige the friends of the deceased by giving the above an insertion in the Luminary. Yours, &c. S. BECKLY.

DIED—In Springfield, Ky. on the 9th instant, Maj. CROUCH. A letter dated Springfield, 12th March, to the Rev. N. H. Hall, says: "Since you left here our old friend, Maj. Crouch, has gone to his long home, to return to us no more. He parted from the scenes of earth, on the night of the 9th, full of hope, and I trust is now a member of the church triumphant.".

For the Western Luminary.

Departed this life on the 10th March, 1831, MRS. LEONORA M. consort of MR. CHARLES GIBBSON, in the hope of a blessed immortality.

No more shall grief disturb that breast
So lately heav'd with pain,
'Tis calm'd forever—and at rest,
Nor shall it heave again.

Her eyes are closed, her race is run,
The struggle now is 'oer,
Her everlasting song begun
On yonder blissful shore.

How calm, how tranquil and serene
Her dying moments were,
No terror round the death-bed scene
To fright her spirit there.

Jesus was precious to her soul,
She long'd to leave the clay,
And bid the moments swiftly roll
To speed her flight away.

"Had I but gone the night before,
"I should in heaven appear,
"There would I suffer pains no more
"Or need assistance here."

"Oh! blessed Jesus, bid me come,
"I long, I pant to fly
"To see my friends, and be at home,
"Oh! yes, I want to die."

Her prayer was heard, 'tis answer'd too,
And dried her every tear,
Her Jesus brought her safely through,
And banish'd every fear.

Beyond the reach of sin and pain
She walks the golden streets,
And joins the disembodied train
To drink immortal sweets.

Rejoice dear friends, she rests in sleep,
How calm her slumbers are,
Why should you mourn, lament, and weep;
Oh! try and meet her there.

May your last days like her's be bless'd,
When heart and flesh shall fail,
And of her Saviour's love possess'd
Meet her beyond the veil. J. M. H.

MIAMI UNIVERSITY.

MEDICAL DEPARTMENT.

THE Board of Trustees of Miami University, beg leave, respectfully to announce, that they have established in *Cincinnati*, a *Medical Department*, which will go into full operation the ensuing autumn.

The following gentlemen compose the faculty:

Daniel Drake, M. D. late Professor in Transylvania University, and the Jefferson Medical College, Professor of the Institutes and Practice of Medicine, and Dean of the Faculty.

George McClellan, M. D. Professor of Surgery in the Jefferson Medical College, Professor of Anatomy and Physiology.

John Eberlee, M. D. Professor of Materia Medica in the Jefferson Medical College, Professor of Materia Medica and Botany.

James M. Staughton, M. D. late Professor of Surgery in the Columbian College, Professor of Surgery.

John F. Henry, M. D. of Kentucky, Professor of Obstetrics and the diseases of Women and Children.

Thomas D Mitchell, M. D. of Philadelphia, Professor of Chemistry and Pharmacy.

Joseph N. McDowell, M. D. of Cincinnati, Adjunct Professor of Anatomy and Physiology.

It will be observed, that most of these gentlemen have, for several years, been public teachers, and are extensively and advantageously known, both by their lectures and their writings. Composed of such distinguished professors, the school, from its very beginning, must bear a comparison with any other in the United States; and as such, the Board would respectfully commend it to the confidence of the profession generally.

The terms and regulations for the first Course will be published in due time, by the Faculty.

By order of the Board,

R. H. BISHOP, *Pres't.*

JOEL COLLINS, *Sec'y.*

Miami University.

Oxford, Ohio, February 22, 1831.

CINCINNATI ACADEMY OF MEDICINE,

For Summer Lectures and Examinations.

THE Academy will open on the first Monday of April, and continue in session for twenty-five weeks.

The following gentleman will lecture on the branches attached to their names respectively:

James M. Staughton, M. D.; Institutes of Surgery.

Isaac Hough, M. D.; Operative Surgery.

Joseph N. M'Dowell, M. D.; Anatomy.

Wolcott Richards, M. D.; Physiology.

Landon C. Rives, M. D.; Institutes of Medicine and Medical Jurisprudence.

Daniel Drake, M. D.; Practice of Physic and Materia Medica.

John F. Henry, M. D.; Obsterics.

Edwin A. Atlee, M. D.; Diseases of Women and Children.

Thomas D. Mitchell, M. D.; Chemistry and Pharmacy.

Three Lectures will be delivered daily, amounting, in the whole, to four hundred and fifty; and the students will be subjected to one examination a day, throughout the session, making an aggregate of six hundred distinct exercises.

The pupils will have an opportunity of witnessing the important surgical cases which may occur in the practice of the different Lecturers; and, also, the cases in the Cincinnati Eye Infirmary.

The price of the ticket of admission to the whole course will be fifty dollars.

EDWIN A. ATLEE, M. D. *Pres't.*

LANDON C. RIVES, M. D. *Sec.*

Cincinnati, Feb. 25, 1831.

JOB PRINTING

EXECUTED AT THIS OFFICE

POETRY.

WATCH.

BY DR. J. M. GOOD.

Life is a sea—how fair its face,
How smooth its dimpling waters' pace,
Its canopy how pure!
But rocks below, and tempests sleep,
Insidious, o'er the glassy deep,
Nor leave an hour secure.

Life is a wilderness—beset
With tangling thorns, and treach'rous net,
And prowl'd by beasts of prey.
One path alone conducts aright,
One narrow path with little light;
A thousand lead astray.

Life is a warfare—and alike
Prepared to parley, or to strike,
The practised foe draws nigh.
O, hold no truce! less dangerous far
To stand, and all his phalanx dare,
Than trust his specious lie.

Whate'er its form, whate'er its flow,
While life is lent to man below,
One duty stands confest—
To watch incessant—firm of mind,
To watch, where'er the post assigned,
And leave to God the rest.

'Twas while they watch'd, the shepherd-swains
Heard angels strike to angel strains,
The song of heavenly love!
Blest harmony! that far excels
All music else on earth that dwells,
Or e'er was tuned above.

'Twas while they watch'd, the sages trac'd
The star that every star effaced
With new and nobler shine:
They followed, and it led the way
To where the infant Saviour lay,
And gave them light divine.

'Twas while they watch'd, with lamp in hand
And oil well stored, the virgin band
The bridal pomp descried;
They join'd it—and the heavenly gate,
That op'd to them its glorious state,
Was closed on all beside.

Watch! "watch and pray!" in suffering hour,
Thus He exclaimed, who felt its power,
And triumph'd in the strife.
Victim of death! thy voice I hear!
Fain would I watch with holy fear,
Would watch and pray through life's career,
And only cease with life.

SUNDAY SCHOOLS.

SUNDAY SCHOOL MEETING IN WASHINGTON CITY.

[From a Correspondent of the New-York Observer.

Washington, Feb. 19, 1831.

The present week has been distinguished by a Congressional meeting, if I may use the term, of a different character from that which usually belongs to assemblages of political men. It was not a caucus—not a legislative meeting—not a levee, but a *Sunday School meeting, in which nearly all the speakers were members of Congress.* The project and the sentiments, which had so interesting an origin in your city, last spring, in consequence of the great resolution taken at Philadelphia to supply the valley of the Mississippi with Sunday Schools, have been re-echoed from this city by some of the most distinguished voices in our country. We are not altogether absorbed with the political wranglings of the highest officers of the nation. A more noble and dignified subject engaged the attention and called forth the good sense, sound reasoning, and fervid eloquence of our politicians, on Wednesday evening last, at the First Presbyterian Church. It was a meeting, the moral effect of which will, if I mistake not, be most powerful and salutary throughout the country. The North—the South—the West—the Middle States were well *represented* on the occasion. All distinctions of party—where party spirit concentrates its most acrid virulence, its deepest plots, and its most efficient energies, were merged in the one sublime object of stamping a public national impress, by the strongest hands in the nation, upon the well known enterprise of the AMERICAN SUNDAY SCHOOL UNION.

Never did our legislators appear in an attitude of superior dignity and interest, than as advocates in the temple of God of the great system of religious education, which is wielding its potent influence through their country, commanding the best services of the best men in all communities, of all professions, and destined to pervade the whole of this mighty republic, and even to encircle the globe itself. The testimony which they have borne can add nothing to the essential power of the system, which originating with God depends upon his blessing for its success; but it may serve to convince the many in our land who believe in nothing out of the circle of politics, that there is something quite as important; and that the least danger political men have to apprehend, is the overthrow of the state by the power of the church, or the threatened union of the latter with the former. It is a fortunate circumstance that so many and so highly distinguished public men should have first openly stood forth at the seat of government in defence of that very institution against which the most envenomed shafts of infidel fury have been hurled. I look upon it as a kind interposition of Providence to cheer the hearts of his people in their laborious enterprise.

But I hasten to give you an account of the meeting. At half past 7 o'clock, the Hon. FELIX GRUNDY, Senator from Tennessee, took the chair on the nomination of F. S. KEY, Esq. of Georgetown, and MATTHEW ST. CLAIR CLARKE, Esq. was appointed Secretary to the meeting. Prayer was then offered by Rev. W. C. WALTON, of Alexandria. Mr. Grundy stated the object of the meeting, which was to consider the resolution of the American Sunday School Union, passed at its last annual meeting, to supply the valley of the Mississippi with Sabbath Schools within two years. Having read the resolution, he proceeded to say, that it was with unfeigned joy he entered upon the discharge of the duty assigned to him for the evening. He could bear witness to the grandeur of the resolution, because its object was to diffuse a moral influence over the immense empire of the West. He had witnessed the astonishing progress of the Western country, from its infancy of settlement and civilization to its present state; he had seen the wilderness turned into fruitful fields and smiling villages; the places where there were only a few scattered huts, adorned with the temples of science and religion. The period of youth was the best for imprinting good principles upon the vast and growing population of the Valley. Thanks to the benevolent, this was about to be done. If it succeeds, even we, who are advanced in life, and whose sun will soon set, may live to see every family blessed with Sabbath School Instruction. In death we hope to close our eyes on a land of Bibles, Sunday Schools and Christians.

At this stage of the meeting a message was received from the President of the United States, apologizing for his inability to attend the meeting, and expressing his warmest wishes for the success of the objects contemplated by it.

The Rev. Mr. BRECKINRIDGE, of Baltimore, who appeared on behalf of the A. S. S. Union, now rose and briefly addressed the assembly in an exposition of its character, its plans, its success, its future prospects, and its claims on the enlightened community at the Seat of Government, as well as the American people generally. I do not pretend to give more than a slight and rapid sketch of his remarks. He observed, he had only time to state some leading facts on the subject before the meeting, as he would be succeeded by more able and distinguished speakers. He spoke in general of the catholic spirit of the Sunday School Union, and the comprehensive range of its efforts. In all the great denominations engaged in the work there were grand generic resemblances, though minor specific differences. The motto that adorns the American standard, was applicable to the American Sunday School Union, E PLURIBUS UNUM. One united, consolidated body of many denominations, Episcopalians, Baptists, Methodists, Dutch Reformed, Congregationalists, Presbyterians: all could march under this banner. He adverted to the unprecedented economy, which was a leading characteristic of this mode of instruction by Sabbath Schools, in which among nearly a hundred thousand teachers, who gave gratuitous instruction, there were so many intelligent and devoted men and women, and not a few who occupied the highest stations in society. The bench, the bar, the medical and mercantile professions, the higher schools of education, and even the State and National Legislatures, have furnished teachers for the Sunday School. It is an institution which is eminently congenial to the institutions of our country. It is a public, not a secret institution. It is open to the inspection of all. It would be a gross absurdity to ascribe, as has been openly done, dark designs to an Association whose primary object is the diffusion of light, whose very existence and prosperity depend upon the propagation of moral light. It would be strange, indeed, if the Sunday School Union should select this city as the theatre of some grand onset to unite Church and State. It would be supremely ridiculous for Presbyterians to go to seven other denominations with such a proposal. We do not, in our effort to supply the valley of the Mississippi with the means of education, proceed upon the supposition of the ignorance of that interesting portion of our country. A western man myself, I can bear witness to the intelligence and enterprize of the West. In looking at that vast region, I see a wilderness of free, bold, and active men; a scattered population, rapidly filling up, increasing in the ratio of 1100 or 1200 a day, and creating a demand for the means of education faster than it can be supplied;—their occupations in the arts of life and business, in ministering to their physical wants, precluding a sufficient attention to the intellectual part of their being. The Rev. gentleman went on to advocate the cause more at large than I have either room or recollection to describe.

At the close of his address, Mr. B. informed the assembly, that he had in his hand a letter from WILLIAM WIRT, Esq. with a donative inclosure of $50, in which that gentleman expressed at length his approving views of the objects of the meeting, and his disappointed intention to be present. This letter was read and heard with profound interest.

The Hon. Mr. WHITLESEY, of Ohio, now rose and presented the following resolution:

Resolved, That the resolution passed by the American Sunday School Union, 'in reliance upon Divine aid to establish, within two years, a Sunday School in every destitute place where it is practicable, throughout the valley of the Mississippi,' is highly commendable, and demands the joint effort of the religious, moral, and patriotic portion of our citizens, to carry it into effect.

Mr. WHITLESEY said, that it mattered not with him who was the author of this institution. It is sufficient that it exists. Its effects upon the rising generation must be of the most salutary kind. It would elevate to the highest virtue and happiness here, those who were sunk in vice, and raise them to immortal glory. The principles of this institution were the principles of morality and religion. It is cherished by the wise and the good on both sides of the Atlantic, as it has shed its blessings on them. He rejoiced that the people of the East had associated for the purpose of helping those in the West. Not that we believe you think us lower in the scale of morality, but because you appreciate the physical difficulties with which we have to contend; difficulties which necessarily obstruct the progress of mental instruction, and which, combined with the scarcity of pecuniary means, retard the higher movements of the mind. The speaker remarked, there were some portions of the West less destitute than others, as for example, the Connecticut Reserve. In a population of 100,000, there were, he believed, 7,000 scholars under instruction. The reports of all the schools are not returned to the General Union. Some are not associated with it. Mr. W. said he had his his eyes delighted with the assembled beauties of a Sabbath School in the West, and he could well believe that it was a system to be confined to no section of country. The region of the West was so vast that you might plant kingdoms such as those in Europe down in the prairies, without incommoding one another, and none could more ardently wish than himself all desirable prosperity for the future myriads of freemen that were to fill them up. But I forbear attempting a further report of his speech, which will be duly and fully published, as well as those of the other gentlemen.

After Mr. W. had spoken about fifteen minutes, the resolution was seconded by Judge CRANE, from Ohio, who also addressed the meeting.

On motion of the Hon. N. D. COLEMAN, of Kentucky, seconded by the Hon. Mr. HAYNES, of Georgia,

Resolved, That this meeting does highly approve of all systems of education designed for the diffusion of useful instruction, and especially such as contemplate the moral cultivation of man.

Resolved further, *That viewing the plan of the American Sunday School Union for the diffusion of pious instruction throughout the United States, and especially in the valley of the Mississippi, as such, this meeting approves of the benevolent designs of its patrons and friends.*

Mr. COLEMAN observed, that he rose to speak on the present occasion under a deep sense of duty; that exertions in this cause should not be confined to professed members of the church; that the general principles of education had an important relation to the efforts of the Sunday School Union, which efforts had a powerful tendency to develop the American intellect. I must look, said Mr. C. on this enterprise with deep interest, for I live in the valley of the Mississippi. He then made some remarks on its present condition. He alluded to it as the native valley of the chairman. He reminded him, that within their recollection it was the home of the savage, an immense forest, which was now supplanted by cultivated farms, and thriving villages. He refuted an objection which he had heard urged that the Sabbath School takes the business of instruction out of the rightful hands of parents, and would thus control even the political affairs of the country. But he denied that it took the children from under the parents' care. It redoubled that care. Besides, the surrender of their children was not a compulsory, but a voluntary act of those who had a right to do with their own as they pleased. Mr. C. said he represented a portion of the community, who while they deprecated the union of Church and State, were not so foolish, as to suppose that the universal diffusion of knowledge would tend to any such event. They were therefore friendly to such diffusion. Mr. C. spoke at considerable length.

"In rising, Mr. Chairman," said Mr. HAYNES, "to second the resolution just offered, I do so with unfeigned diffidence. Nor should I address you on the present occasion, but as a member of a Christian community, who feels a deep interest in the advancement of human virtue and knowledge. I could not fearbear this public expression of my belief in the truth of the Christian revelation, and its influence over the happiness and prosperity of our country. If it be true, sir, that virtue and intelligence are the especial safeguards of republican government; and if it be true that *first* impressions are *last* impressions, and who can doubt it, how great then the importance of imbuing the minds of our children with the knowledge of the true God in the revelation of his Son! But, sir, aside from duty to our own posterity, there is another consideration of peculiar and universal obligation. On this country, more than any other, in the Providence of God, has been cast the solemn charge of preserving and perpetuating Christian knowledge, and the principles of free government. If our country, in its march to liberty and independence, was not guided by the pillar of cloud and of fire, as the chosen people of old, yet in looking through the events of the revolutionary contest, its path seems to have been alternately shadowed by the one and enlightened by the other. But I do not intend to go into a general inquiry into the merits of the undertaking, the promotion of which has called us together, on this interesting occasion. It is only my purpose to express for its objects my entire approbation, and to ask that the resolutions may be adopted.

It is no disparagement of the other addresses delivered on this occasion, to say, that this address of a distinguished Southern member of Congress was received with a deep and serious feeling in the audience.

On motion of the Hon. Mr. FRELIEGHUYSEN, of New Jersey, seconded by Hon. Mr. WICKLIFFE, of Kentucky.

Resolved, That the objects contemplated by the late resolution of the American Sunday School Union, adopted in May last, commend themselves to the patronage and best wishes of every American statesman, patriot, and christian.

Mr. FRELINGHUYSEN said: Mr. Chairman, I always rejoice in the occasion that enables me to raise my voice in behalf of the Sunday School. I regard it, Sir, as the most benignant enterprise of modern benevolence. It is the fountain spring of good. In all its aspects, it is full of promise. That season of existence, which has been most neglected—in which the seeds of a future harvest are sown, and in which life and destiny are controlled, this eventful era is introduced to the direct influences of the purest moral and religious instruction.

Heathen Rome, in the proudest day of her glory, never remitted her concern for the education of her youth. She felt that in her schools was to be achieved all that hope could expect or desire. And with a morality defective in its principles, by the aid of this great lever she rose to the summit of earthly fame. We enjoy the means of far more elevating instruction. We can draw motives from the pure treasury of the word of God in all its exalted hopes, momentous sanctions, and eternal retributions. And we are encouraged to the faithful cultivation of these means, by the promise of him, who gave them: "Train up a child in the way he should go, and when he is old he will not depart from it." This is as true in philosophy, as it is in Scripture. The proof of it is broadly spread out over the whole history of man. Although his native tendencies are depraved and degenerate, this *training*, Sir, a most emphatic word to denote the nature of the process, this training is constantly counteracting these tendencies. It persuades from degrading pursuits to exalted aspirations. When the heart would seek some groveling, earthborn good that perishes as we grasp it, this points the desires to a portion in the heavens, pure and satisfying and perpetual. And with the divine blessing, the self-love of the heart is enlisted on the side of virtue. The mind perceives its profit as well as pleasure in the ways of wisdom, and habit adds the confirmation of a second nature to the dictates of truth and duty. Wherefore then does the man illustrate the principles of virtue? Sir, he has been *trained up in the way he should go.* The lessons read to him in childhood were not only incentives to virtue, but his surest defences against vice. They not only allured him to the right way, but effectually admonished him to shun the wrong way. I am fully aware that all this process would be fruitless without the blessing of God, and that He is sovereign when he gives and when he withholds. But I also know, Sir, that it is his sovereign good pleasure to bless the faithful labors of his people; that his faithfulness is pledged in the promise: "Them that honor me I will honor, and those that seek me early shall find me."

Mr. Chairman, if further proof were needed, we might find it in the history of all the profane. Take any convict of your penitentiary, and his brief and sad biography would form an appropriate history for the great majority of his fellows in crime. Ask him, Sir, what it was that brought him to his wretched dwelling place, and he must reply, "I was trained up for it. I early broke away from the restraints of conscience. I had no kind friend to instruct me, or I despised his counsels:

> ——— no mother's tender care
> Shielded my infant innocence with prayer.

From a youth I have defied my Maker. I thought it manly to blaspheme his sacred name. I made a mock at sin, entered the broad way of transgression, and disregarded the beacon lights that warned me of my danger. Such has been my training, and here I reap its bitter fruits. I ought not to be disappointed. For from such a childhood and youth, who could expect other than such a doom?" Let us then, Sir, assiduously circulate these moral influences. Who that has the heart of a man can refuse them his best wishes? Sir, is it not of the last importance to have the sources of national prosperity pure, and the aims and pursuits of our people elevated; and where but in the Bible shall we find the record of sound principles? Permit me to say that the occasion was never more urgent for the friends of truth to send forth the healthful influence of the Gospel. In this day of benevolent action, the enemies of God and man are not idle. The disciples of infidelity are striving with sleepless effort to break down the defences of religion and virtue. She has her ministers and her altars. Her votaries are assailing the citadel of truth with every weapon that promises the least infliction. They would blot out the Bible and roll the wave of desolation over all that is dear to us as men and Christians. Then I would say to parents, as you love your children, and to statesmen, as you love your country, cherish this blessed enterprise. Who would not rejoice to behold the pure spirit of religion pervading the whole mass of our population, these sacred rules of life inculcated and circulated in every valley, reaching to every mountain-top, and tracking the course of every mighty river of the west! Who does not desire that the hopes of immortality might animate every heart and fill every bosom through the whole breadth of the land. Nothing besides can give stability to our institutions. Let us ponder with deep reflection, and cease not to repeat and reiterate the interesting truth, that OUR BOASTED LIBERTIES WILL NOT LONG SURVIVE THE WRECK OF OUR PUBLIC MORALS. The destruction of the one, Sir, will witness the passing away of the other. They will go down in melancholy companionship to the same grave. So the father of his country deemed, and with a paternal solicitude counseled us. Mr. Chairman, I heard with heartfelt approbation the sentiment eloquently advanced and sustained by our reverend friend, that the genius of our constitution is propitious to the interests of the Sunday School. It is true, Sir. The pure spirit of republican liberty invokes its aid, and cherishes its fellowship; and he is unfaithful to his country, who would seek to impair its influence or check its progress.

This is a full report of a speech which was listened to with vivid interest, and left a strong and delightful impression.

The gentlemen who advocated the cause with argument and eloquence, gave substantial proofs of their conviction of the truth of what they uttered by liberal donations. The resolutions were penned by themselves, and in some instances the addresses were unsolicited, and delivered on the emergency of the moment.

Thus terminated a meeting of high and harmonious origin, interesting in its progress, and, we may ardently hope, adapted to be extensively useful in the influence of its results throughout our free and happy country.

HOLY.—"Were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence in all our ordinary actions and holy performances. This were to 'walk with God,' indeed: to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse, which yet is our happiness and honor, and makes all estates sweet. This would refresh us in the hardest labor; as they that carry the spices from Arabia are refreshed with the smell of them in their journey; and some observe that it keeps their strength, and frees them from fainting."

LOWLINESS.—"Humiliation of spirit is, in the sight of God, of great price. As he has a special aversion to pride of heart, he has a special liking of humility. The humbling of sinners and bringing them down from their heights, wherein the corruption of their nature has set them, is the great end of his word and his providence."

MY END.—"The world is made for business. My action must vary, according to occasions. My end shall be but one; and the same now on earth, that it must be one day in heaven."

NEGROE'S EXPERIENCE.—How good God is to poor neger! When white man stole him from father, mother, country, and friends, to make him slave, and make white man rich. Me thought white man do me much harm. God by white man do neger more good than white man do harm. God make white man point poor neger to Jesus, who take away poor neger's sins. When the blessed Jesus fills poor neger's heart with love me forgive white man for take my liberty, because God give me better liberty. O good liberty to feel love to Jesus! O how good God to poor black man! He so weak he not hold much. God give him little love at first, little more agane, and little more agane—always give more, always make heart bigger and stronger! Suppose God give too much love at once, poor neger's body so weak he not able to keep soul in body. Soul fly away, fly away with love to Jesus, and leave poor body behind. O, my soul, fly and swell with love! Me hate no man—me can't hate—me rather be white man's slave, and have love, that to be white man, and have no love for Jesus.

GRAFTING.

When trees begin to show their fruit, (no matter what kind) and it is made evident that grafting must be resorted to, or we must patiently put up with an inferior kind; instead of cutting off the top, uncover the roots, and choosing the most thrifty one, make a slit in the bark, cut your scion off with a slope, and thrust it in and cover the roots with earth. It will take well, and grow some the first year, much more the next, and the third year the old stock may be cut away, and the growth from than time on will be very rapid, and soon form a good bearing tree.—*N. E. Farmer.*

Planters of trees ought to encourage themselves by considering all future time as present; indeed, such consideration would be a useful principle to all men in their conduct of life, as it respects both this world and the next.—*Bishop Watson.*

Cure for Frost Bitten Feet.—Take the fat of a dunghill fowl, and rub the places affected with it, morning and evening, over a fire—at the same time wrapping a piece of woolen cloth, well greased with the same fat, round the frost bitten parts. In two or three days they will feel no pain, and in five or six will be quite cured. If the inner bark of elder, or the leaves of plaintain, be first simmered with the fat, it will be the better.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 21, 1831. 3t.